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1902.

THE NUR AFSEAN

VOL. VI.

FRIDAY:—AUGUST 8th, 1902.

No. 32.

Editorial Notes.

This Edition of the *Nur Afshan* will have been issued before, and be in the hands of our subscribers by the time the King Edward VII is crowned. We have pleasure in presenting each of our patrons with a picture of the King as he will appear on Coronation day. It is of special interest that this picture is drawn by an Indian artist and indicates the advance that is being made by our countrymen and especially by our Christian printers and publishers.

We should all, as good citizens, as well as believers in Him who is exalted to be "King of kings and Lord of Lords," remember His Majesty King Edward VII in our prayers, that God may grant him grace to rule in the fear of God and to be an example of righteousness before all the people. In these days of physical weakness, and yet days of unusual responsibility, he is in special need of Divine help, support and guidance.

Our neighbour the *Arya Patrika* feigns to despise our words regarding Dr. Oldfield and his attitude towards Christian Missions. But he has nevertheless darkened nearly two whole columns of his paper in his endeavour to reply to our critique on his vegetarianism.

It would be amusing if it were not

so sad to see the obtuseness disclosed in the article under review. Because we declared, what every Christian can prove from his scriptures, that "Christianity does not consist in eating and drinking;" and again that "The Bible is decidedly against the vegetarian practice,"—because we declared this much, we are presumed to teach what is contradictory! Cannot our friend see, that the Bible pronounces no prohibition in either case. No one is obliged to eat flesh; no one is forbidden. Paul, whose gentile environment was not unlike that of the Missionary in India, writes thus to the Romans; "One believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not: and let not him which eateth not judge him that eateth." Rom. xiv. 2, 3. It is on this principle that a convert from Hinduism is not in any way obliged to eat flesh, if he prefer a vegetable diet. It is on the same principle that any Christian may be a vegetarian if he likes. He cannot, however, base his action upon Bible teaching, which certainly does not only not condemn flesh eating, but sanctions it in all the rites of sacrifice and by the example of Jesus himself.

We are challenged "to prove" our contention that the ancient Aryas ate of "roast beef." We might be content to refer the *Patrika* to his *Masi* neighbour, but it is simply a matter of history that in connection with the sacrifice of cows and buffalos, the flesh

was roasted and eaten by the sacrificers. See Talboys Wheeler's *History of India*, vol. I, pp. 34 and 156, &c.

We shall deal with this subject in our next issue.

A Review of Urdu Christian Literature for Muslims.

THE WRITINGS OF THE
REV. SAMUEL KNOWLES. (concluded.)

The second tractate by the Rev. Samuel Knowles M. A., is entitled *The Miraj*, (*The Miraj of Muhammad*): Printed at the Sarf-i-Hind Press, Amritsar. 1878.

On the English title page, the author tells us that the original work, from which he translated, contained "detailed opinions of Muhammadan Philosophers thereon."

This booklet presents in the usual Muslim style the story of Muhammad's ascent to Heaven on the horse, Baraq, telling the conversations he had with Adam, Moses and Jesus, and finally of his meeting with God, who gave him the command to establish Prayers five times a day. All of these marvellous occurrences are said by Muslims to have occurred within a few hours, or, according to others, within a few moments of time.

Along with the story runs a kind of commentary of the Muslim Divines, or *Ulema*, drawing upon it for spiritual meaning.

The object of publishing this booklet does not seem to us very clear, but some marginal notes and supplementary statements suggest the idea that

MADE IN JAPAN

LI

the booklet was intended to overthrow the popular notion that the so-called Journey was miraculous, and to show that it was in reality only a dream, which learned Muslims have interpreted for spiritual ends.

The book does not seem to have been adopted by any of the Religious Book Societies. For this reason it is likely to disappear altogether. The loss will not be great.

The author sides with those who regard the story was merely a dream. This opinion is popular in these days among liberal minded Muslims in India. We think however that Muhammad did not regard, or declare this occurrence to be, a dream. The Surat al Bani Israil (Chap xvii; 159) Ruqu 1 and 10, seems to favor the Orthodox view that it was a real occurrence. So in verse 95, we read "Neither will we believe this ascending *thither alone*, until thou cause a book to descend unto us, which we may read." In verse, we read, "Praise be unto Him who transported his servant by night from the sacred temple (of Makkah) to the farther temple (of Jerusalem)." Here again a *real occurrence* is evidently intended. This is the understanding of the Muslim authorities and commentators. European writers, such as Muir, Noeldeke and Bosworth Smith, regard the story as a dream, out of which Tradition has worked up the story of the Night Journey. Sprenger, however, considers Muhammad to have perpetrated "an unblushing forgery." The Qurán certainly impresses the reader with the idea of a real occurrence. The difficulty, however, is that the evidence of Tradition and especially of Ayesha, the favourite wife, whose room, he occupied on that particular night, is in favour of a dream. Indeed a *bodily absence was impossible according to this testimony*.

According to the Traditionists, the promulgation of this story created consternation among the followers of Muhammad. Omm Hání seized him by the mantle, and conjured him not to expose himself to the mockery and revilings of the unbelievers." Why this anxiety if the story were told as a mere dream? Why should the faithful have been staggered? And why should Abu Baqr have confirmed the faith of the doubting Muslims by declaring his own faith in the story, if after all the story were only that of a dream? It is perfectly clear to our mind that Muhammad represented this journey as a reality; and in view of many similar palpable forgeries of the Qurán, we think Dr. Sprenger's judgement, in this case, on the whole well established.

Current Thought & Incident.

Dr. Elliot to School boys.

From an address by President Elliot, of Harvard University, to the students of the Brooklyn Polytechnic Institute.

I do not believe that there is a boy here who does not wish that he might have an opportunity to show himself a hero. I suppose most of you have decided that you would like to be a President of the United States. But it is not given to more than one American in 20,000,000 to be the President of the United States. Heroism is possible in many professions.

I hope a good proportion of you are going to be physicians. You will have plenty of opportunity for heroic action, for nerve, for courage, for resolution; more than most soldiers ever need on the field of battle, where there is the inspiration of a mass; for here you will have to work alone.

You labor here under the great disadvantages of a city school boy's life. A country boy may get—he does not always get it, but he may get—the command of his senses, his fingers, his whole body in the natural pursuits of the country, which a city boy has to learn with great pains. Take every possible opportunity to train your senses to an exact power of observation. Be very careful indeed about every inference you draw from a certain fact.

I shall tell you a story that was told to me by a doctor in New York. A benevolent looking clergyman went into a lunch room in New York and gave his hat to the negro at the door. He had a good lunch, and when he came out he was feeling pleasanter than when he went in. As he came to the door the negro handed his hat, which he took from a collection of some two hundred. The clergyman said: "Why, how did you know that this was my hat among these hundreds?" "I didn't know it, sir," said the negro. "Then why did you give it to me?" said our pleasant friend. "Because you gave it to me, sir." This is a direct illustration of a just inference, and I really believe it is as good an illustration of what a physician does every day as can be used. In determining what a disease is a physician must not go one hair beyond the simple facts. Make this the habit of your young life, and you will find it of advantage always.

HOW COWSLIP SAVED HIM.

In the Highlands of Scotland it is a kindly custom to give names to the cows as well as other animals. A Scotch lad had three to care for, and all three had names. The red cow was Cowslip, the dun was Bell, and the black was Meadow Sweets.

The cows knew their names like three children, and would come when called.

"One day," the boy tells us, "I was not with them, but had been given a holiday and gone up on the side of the hill. I climbed until I was so high that I got dazed, and lost my footing upon the rocks, and came tumbling down and snapped my ankle, so I could not move.

"I was very lonesome there. It seemed to me that it was hours that I lay there, hitching along among the bracken. I thought how night would come and nobody would know where I was. I could not move for the anguish of my foot. It was no use to call, for there was naught in sight save the crows, skirting against the sky. My heart was fit to break, for I was but a lad, and mother looked to me for bread. I thought I would never see home again.

"After awhile I spied a cow beneath, grazing on a slip of turf between a rift and the hills. She was a good long way below, but I knew her. It was Cowslip!

"I shouted as loud as I could. Cowslip! Cowslip! When she heard her name she left off grazing and listened.

"I called again and again. What did she do? She just came toiling up and up—till she reached me. Those hill cattle are rare climbers.

"She made a great ado over me, licked me with her rough, warm tongue, and was as pleased and as pitiful as though I were her own. Then like a Christian, she set up a moan and moaned—so long and so loud that they heard her in the vale below.

"To hear a cow moaning like that they knew meant that she was in trouble. So they came a searching and seeking. They could see her red and white body, though they could not see me. So they found me, and it was Cowslip saved my life."

THE OUTLOOK IN CHINA.

Speaking of mission work in the Far East Mrs. Bishop said:—I do believe with regard to China, considering what we know of the race, having seen it in the countries to which it has largely emigrated and having seen it for two years and more at Home, that the race itself has more of the charac-

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teristics of the British race than any race that I know, and that the stuff of the Chinese, the natural stuff of the race, out of which the Holy Ghost fashions Chinese converts—and at times Chinese martyrs is the best stuff in Asia and that we have the hope that every Chinese who becomes a true convert will, at the same time, become a true missionary; and it is in this hope that we can enter upon the gigantic enterprise of the conversion of China, a gigantic enterprise which must be undertaken, if it is to be undertaken at all successfully, just as we should undertake a great war, just as we should undertake any other great enterprise, carefully considering the cost, carefully training the best agents for the work, and perhaps altering somewhat our system of procedure, which has been very much disturbed by isolated sharpshooters in different parts of the Empire.

In China itself I believe that a great work is going to be accomplished, that every man and every woman you send to China is one who will bring to bear something upon the foundations of idolatry which will make those foundations totter. And throughout the Far East the present is a time of awakening. In Japan it is most remarkable; and there is a present awakening in Korea, of which I saw the beginnings when I was last there, an awakening which brought to my mind some of the scenes depicted in Pentecostal days, which has produced within a short time 7,000 in the Christian Church leading good lives, being themselves living commentaries on the words "If any man be in Christ he is a new creature. All things have passed away, and all things have become new." *C & M. Gazette.*

THE PASTEUR INSTITUTE AT KASALI.

A VISIT BY A MADRASSI.

Mr. W. J. Danlop, Civil Apothecary at Ramnad, writes to the *Madras Mail*:—The following account of my recent journey to the Pasteur Institute at Kasali in connection with an unfortunate incident (bite of a mad dog,) will, I fancy, interest your readers.

On arrival at Kalka at about 8 P. M. a good dinner awaits one. Sleeping there for the night, early next morning after *chota hazri* we took our way to Kasali.

The situation of the Institute is very effective, overlooking the low country. Major Semple who is in charge of the Institute, is a most kind doctor, a worthy pupil of the great scientist. The doctor was pleased to

permit me to go over the Institute. I am not permitted to say anything of the Laboratory.

The inoculation is practically painless and is done on both flanks of the body. Everything touched, handled or used is done under strict aseptic conditions. The majority of cases require 21 days treatment. There were close upon 40 patients attending on the days when I was there, of all castes and from all parts of India. From the statistics shown me, there has not been a single death among the Europeans who have been treated at the Institute. Among natives the death rate was considerably less than one per cent. The reason for even this small mortality is attributed to delay in seeking treatment at the Institute and from the susceptibility of natives to rabies from deficient clothing. Bites on the face and head which are nearer nerve centres are the most dangerous. It is unsafe to suck wounds as the mucous membrane of the mouth may be exoriated.

The authorities there, while regretting the cauterisation of the wounds with nitric acid, gave me a tip which is very valuable and easy of adoption. Turpentine, rubbed in well to the wounds immediately after a bite or within the next half hour will instantly kill the rabies virus. Nitric acid and other caustics simply expend themselves on the tissues, causing nasty sloughing ulcers which take a long time to heal, and therefore they are condemned. So it behoves every one, especially in the summer months, to keep some turpentine always handy. It is very desirable for a patient proceeding to the Institute to take with him a portion of the brain of the dog suspected of being mad, preserved in glycerine in a glass stoppered bottle well sealed, and kept cool by ice, which is to be had all along the line. The brain substance is for Laboratory information. Taking it up in any other medium than glycerine will destroy the virus. Patients on arrival at Kasali, should lose no time in going to the Institute (which is open between 10 A. M. and 4 P. M.), for delays are dangerous.

Many people are under the impression that rabies originates *de novo*. This is based on incomplete observation. If this were so, how can the fact be explained that in a vast country like Australia, rabies does not exist, in spite of the large number of dogs there? The explanation is that the Government energetically prevents the importation of dogs suspected of rabies.

There are three well marked stages of this disease in dogs:—The first stage

is characterised by sullenness, fidgetiness and depression; second stage, excitement and fury; the third, general muscular weakness, actual paralysis and death.

The Pasteur Institute is supported by voluntary contributions which are thankfully received. They should be made payable to the Medical Officer in charge, Kasali. *C & M Gazette.*

DUTY.

Speak the word God bids thee.
No other word can reach
The chords that wait in silence
The coming of thy speech.
Do the work God bids thee.
One, only one, still loom
Awaits thy touch and tending
In all this lower room.
Sing the song God bids thee.
The heart of earth's great throng
Needs for its perfect solace
The music of thy song.

—Alfred J. Hough.

THE STING OF LITTLE THINGS.

We call him strong who stands unmoved,
Calm as some tempest-beaten rock,
When some great trouble hurls its shock;
We say of Him, His strength is proved
Best when the spent storm folds its wings,
How bears He then life's little thing?

About His brow we twine our wreath
Who seeks the battle's thickest smoke.
Braves flashing gun and sabre stroke,
And scoffs at danger, laughs at death;
We praise Him till the whole land rings;
But is he brave in little things?

We call him great who does some deed
That echo bears from shore to shore—
Does that, and then does nothing more;
Yet would his work earn richer meed,
When brought before the King of Kings,
Were he but great in little things.

We closely guard our garden gates
When great temptations loudly knock,
Draw every bolt, clinch every lock,
And sternly fold our bars and gates;
Yet some small door wide open swings
At the sly touch of little things.

I can forgive—'tis worth my while—
The treacherous blow, the cruel thrust;
Can bless my foe, as Christians must,
While patience smiles her royal smile.
Yet fierce resentment quickly slings
Its shots of ire at little things.

And I can tread beneath my feet
The hills of passion's heaving sea,
When wind-tossed waves roll stormily;
Yet scarce resist the siren sweet
That at my heart's door softly sings,
"Forget, forget life's little things."

But what is this? Drops make the sea;
And petty cares and small events,
Small causes and small consignments
Make up the sum for you and me;
Then, oh, for strength to meet the stings
That arm the points of little things.

Selected.

Telegrams.

London, Aug. 1.

The Lord Mayor has presented to Lord Kitchener Capetown's sword of honour.

At the South African dinner yesterday evening Lord Kitchener received an immense ovation. He paid a tribute to Lord Milner in the most cordial terms. He said that South Africa possessed every description of potential wealth, and should become a new America in the southern hemisphere.

The Westminster City Council have granted an application of a resident of Lucknow to erect an Indian arch in Parliament Street.

London, Aug. 1.

The Mafia trial in connection with the murder of the Mayor of Palermo in 1893 has been concluded. Ex Deputy Palizzolo, Pignori (? Signors) Fontana and Trapani have been sentenced to thirty years' imprisonment. The others have been acquitted.

The Verdict is a tremendous blow to the Mafia.

London, Aug. 1.

An explosion has occurred at the Mount Kembla colliery, Wollongong, in New South Wales. Twenty-seven bodies have been recovered, 149 men have been rescued and 100 are entombed. The situation is feared to be hopeless. A portion of the pit is afire. The buildings at the pit's mouth were wrecked.

Parliament has adjourned as a mark of sympathy.

Allahabad, Aug. 1.

Dr. George Watt, who has been touring round India during the last six months in the interests of the Art Exhibition at Delhi, is now on short visit to Simla where he has had an interview with the Viceroy. He will resume his travels this week. All that remains to be visited is only the north-western part of India—that is, the Punjab, Rajputana, Sind, Baluchistan, Kashmir, and also a portion of Central India.

Dr. Watt starting from Burma worked his way to Simla so thoroughly that except Nepal no tract, British or native, has been passed by.

If time permits Nepal also will be visited, but Dr. Watt has still two or three months' more touring to get through, and time is getting short.

Bangalore, Aug. 4.

The Viceroy's special arrived at Bangalore at 8.15 a. m. on the 4th, the journey from Simla having been accomplished in 70 hours. His excellency was met at the station by Colonel Robertson, Resident, and Sir T. Wolfe Murray, Commanding at Bangalore, who presented the principal Civil and military officers. The party drove to the Residency through gaily decorated streets lined by Regular and Imperial Service troops. Guards of honour at the Station were furnished by the Lincoln and Mysore State troops. His excellency was escorted to the Residency by a travelling escort of the 4th Hussars, and was received there by a guard of honour of the Bangalore Rifle Volunteers.

London, Aug. 1.

The King cruised to-day as far as Brighton. He returns to London on Wednesday or Thursday.

The Maharaja of Bikanir has been gazetted an Aide-de-Camp to the Prince of Wales.

London, Aug. 3.

Ras Makonnen has returned to London. The Boer General Meyer received an invitation from the King to attend the coronation. He replied that he would have liked to stay, but his medical advisers had ordered him to the Continent to take the waters.

The King took walking exercise yesterday aboard the yacht, and held an investiture of a number of recipients of coronation honours.

His Majesty proceeds to London on Wednesday.

Calcutta, Aug. 4.

A cable to the *Englishman* says:—The *Standard* bears that the German Emperor has sent a pressing invitation to Lord Kitchener to visit Germany, saying that the whole German army will be proud to welcome so distinguished a soldier.

London, Aug. 1.

Sixty-seven bodies have been recovered in the Wollongong disaster.

London, Aug. 2.

The deaths at Wollongong are estimated at 120.

London, Aug. 2.

Mr. Steyn and family have arrived at Southampton where Mr Steyn was transferred on a stretcher aboard a Dutch steamer, whereon were the delegates Fischer and Wessels, without landing. He is still paralysed in his legs and undergoes treatment in Holland.

London, Aug. 3.

Mr. Steyn has arrived in Holland.

London, Aug. 3.

The King of Roumania has arrived at Ischl on a visit to Emperor Franz Joseph.

London, Aug. 3.

An *Irade* has been issued accepting M. Rovoier's scheme for the unification of the Turkish debt.

Calcutta, Aug. 4.

The *Indian Daily News* has the following cable, dated London, August 3:—

Mr. Carnegie has purchased the late Lord Acton's library of eighty thousand volumes and presented it to Mr. John Morley.

London, Aug. 1.

Holbein yesterday evening failed to swim from Cric neaz to Dover, but swam within ten miles of Dover in thirteen hours.

London, Aug. 4.

The *Times'* Johannesburg correspondent wires that some influential financial houses are attempting to prepare the way for the introduction of Chinese labour in the Transvaal owing to the scarcity of native labour.

The women's emigration scheme has now been taken over by the Government. It has been arranged by despatch the first party, consisting of fifty domestic servants and six dressmakers, to South Africa.

Before sailing, Botha, De Wet and De La Rey issued an address stating that the Boer conference at Vereeniging in May appointed them to collect money abroad for widows, orphans and the impoverished. Therefore they ask the people to remain in the country and trust in God.

London, Aug. 4.

The *Times'* Shanghai correspondent wires that the Nanking Viceroy has addressed a strongly worded request to the Consuls of the four Powers maintaining garrisons in Shanghai for an early withdrawal of the troops. The Chinese state that the British, French and Japanese Consuls have concurred while referring the matter to their Ministers.

London, Aug. 4.

The Kaiser has sailed to Reval on board the *Hohenzollern* on a visit to the Tsar. He will attend the combined naval and military manoeuvres. Count Von Buelow accompanies him.

London, Aug. 4.

The King yesterday ascended and descended the staircase on the yacht unaided. The Empress Eugenie visited Their Majesties.

The Japanese Admiral Idjumi received an audience of the King.

Printed and Published at the "American Mission Press," Lodiana, for the Editor, by M. Wylie, Manager,—1902.

London, Aug. 5.

The King has circumnavigated the Isle of Wight.

It has been settled that the King reviews the Indian troops at Buckingham Palace next week.

The camp at Hampton Court breaks up on August 15, and the troops are returning to India.

London, Aug. 5.

In a debate on the Central and East African vote, Lord Cranborne stated that the Foreign Office had not abandoned the hope of amalgamating Uganda and British East Africa. He refused to admit that the prosperity of British Central Africa was waning.

London, Aug. 5.

Six hundred Shans have seized Muangpray and killed twenty five Siamese officials and are now collecting rice and making ammunition. Eight Europeans are there and 2,000 troops have been sent.

London, Aug. 5.

Mr. Arnold Forster, speaking in reference to armed cruisers, said that the Government was not relying on pledges given by any foreigner or foreign corporation, but was only subsidising ships which Government fully controls.

London, Aug. 5.

Sir Edward Hertslet is dead.

Bangalore, Aug. 5.

The Viceroy spent a quiet day at the Bangalore Residency on the 5th. There was a large dinner party at the Residency in the evening, the whole party afterwards attending a reception given by Mr. Krishna Murty, the Dewan, before going to the train at midnight.

Allahabad, Aug. 6.

Mr. Hughes Buller has been placed on special duty as First Assistant to A. R. Barnes, Foreign Secretary, in connection with the Delhi Durbar arrangements. Among his many duties it will be to arrange full-dress rehearsals of the various ceremonials.

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